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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters



Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
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January
1937

ANOTHER YEAR

Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with Thee.

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

—F. R. Havergal.

THE EUROPEAN HARVEST FIELD

Published monthly (except July and August) by the American-European Fellowship for Christian Oneness and Evangelization

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ARNO C. GAEBELEIN, D.D., *Editor*
HERBERT HOGG, *Managing Editor*

January, 1937

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This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

Notify us at once of change of address, giving both old and new addresses and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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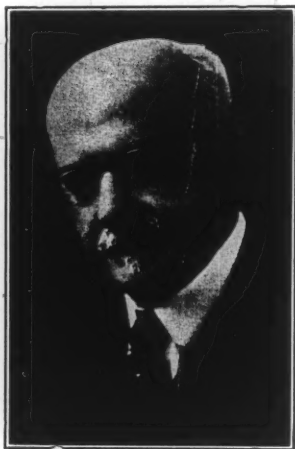
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DEVOTIONAL AND EDITORIAL

Who Is On The Lord's Side?

BY DR. A. C. GAEBELEIN

When Israel worshipped the golden calf and Moses returned from the mountain to the camp, he asked this question: "Who is on the Lord's side?" Then all the sons of Levi gathered themselves together unto him (Exodus 32:26). They separated themselves from their apostate brethren and gathered unto Moses. They took a bold stand in that critical hour and used the sword to vindicate the honor of Jehovah. The Lord did not forget their noble action. The sons of Levi became ever after the special ministers of Jehovah and received by divine appointment their service in connection with the tabernacle. Jehovah owned them as belonging to Himself. "The Levites shall be mine" (Numbers 8:14). "They are wholly given unto me from the children of Israel" (Numbers 8:16).



DR. A. C. GAEBELIN

"Who is on the Lord's side?" It is an important and solemn question in our days. Apostasy, departure from God and His Word, from Christ and the gospel, surround us on all sides. The camp of Christendom is like the camp of Israel, when the golden calf was set up and they danced around it. The lordship of Christ, as well as His blessed work, is denied. His claims are rejected. Those who have the form of godliness without the power, go on in self-seeking and self-will. They are lovers of themselves, lovers of money and lovers of pleasure more than lovers of God (2 Tim. 3:1-5). The perilous times of the last days are not in the future. They are upon us. Blessed are we if we hear this solemn question in the day when judgment upon an ungodly age seems imminent. *Who is on the Lord's side?*

The question demands an immediate answer and action. It is God's call to us, His people, who know the Lord. We must take an out and out stand for Christ. It is the demand of the Holy Spirit. As the Levites heard the call and turned away from the idolatrous multitudes and gathered unto Moses, so must we be separated by a positive stand and gather closer to the blessed person of our Lord. The Levites had a great opportunity. Our opportunity is still greater. We can stand up for the honor and glory of the Lord, who is dishonored and rejected. It took courage for the sons of Levi to act as they did and take the sword in their hand and turn it against their own. The solemn hour demanded it. And it takes courage, too, with us to put our

selves wholly on the Lord's side and sacrifice the things which may be near and dear to us.

Oh, that it might please God to arouse the consciences of His dear people and show them their responsibility and opportunity! How strange that so many, who are Christ's, can tolerate that which denies Him and go along with it! Surely they will lose their reward. But we may all gain a reward by becoming more fully devoted to our Lord and being bold, faithful witnesses. *Who is on the Lord's side?* Reader, are you on His side? Are you ready to sacrifice the best for His sake? Are you willing to yield full obedience to Him? May His Spirit speak to our hearts and keep us daily, as long as He tarries, fully on the Lord's side!

"We Have"

BY PASTOR HERBERT HOGG

THESE two words are found a number of times in the New Testament. They occur in the book of Hebrews, and it is there we can find their significance and meaning. Hebrews is a book of contrasts. It is shown in the taking away of the first covenant and the establishing of the second (Heb. 10: 9). The first had glory, but it is exceeded by the glory that excelleth (II Cor. 3: 7-11).

We may not know with certainty the human writer of Hebrews, but we do know that the Holy Spirit gave the Word. He, above all, knows the tendency of men to exalt the external, the form of godliness rather than the power (II Tim. 3: 5). It was so when the book of Hebrews was written. The temple in Jerusalem was still standing and its priesthood functioning. Everything of tradition and external appearance was calling. Men were apt to draw back into Judaism, after having the enlightening work of the Holy Spirit. Judaism, without fulfilment in Christ, becomes dead and lifeless, regardless of past glory and present ceremony. Therefore, the intense warnings of the book (Heb. 6: 4-6; 10: 26-29) are addressed to mere professors or those halting on the threshold.

Hence, the need of strengthening the despised followers of the Lamb. The Holy Spirit would show that, amid loss and persecution, the true believers had, in actual possession and power, the eternal, abiding things of God. In redemption, access, assurance, and suffering, the children of God could testify and affirm joyfully, "we have."

In subsequent issues, the Lord willing, we will meditate further on these words and see what treasures in Christ, as the children of God, "we have."

"When Jehovah bows down to 'give power to the faint' we behold the most wondrous tenderness which the universe can witness. Such is the God of whom we speak. There is nothing in the world so mighty as the faintness and weakness which takes hold of the divine strength. Outwardly it may seem feeble, but the omnipotence of the Almighty is behind it."

Faith, in the sense of conviction, is activity of the reason. Faith, in the sense of committal, is an activity of our emotional nature. Faith, in the sense of consent, is an act of the will. Real faith, the faith that brings us into right relationship with God, and so into a right attitude in which blessing can come into our lives, consists of all those three.

—Rev. J. Russell Howden.

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Below is a list of missionaries and Christian workers who receive full or partial support through the American-European Fellowship. This is given for your prayer in their behalf. Inquiries regarding the work will be welcomed and prompt and full information given.



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Mr. Alexander Dobrinin
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EVANGELIST AT LARGE

Prof. V. Martzinkovski

Funds for other evangelical and approved workers in countries
of Europe will be forwarded.

Ministering To The Disconsolate

By CHARLES LUKESH (Czechoslovakia)

WE ARE thankful still to be able to serve the Lord in the work of soul saving in these parts. You will be interested in knowing at least some of our experiences and some of the wonderful ways God has for reaching souls. Only eternity will reveal how far our small candle reaches, for our tracts go all over the country, as well as abroad. You can imagine a little of our correspondence in connection with the tract work when you learn that a simple post card, but one of many, brought the request, "Please tell me which is the right religion."

Sometimes our contacts have strange developments. Thus, the wife of a local professor in the Academy of Music was too much engrossed with her domestic happiness to listen to the news of the grace of God. She and her husband were building a nice home for themselves in their native town that they might enjoy life, as he was to go into retirement on a pension. However, on the eve of moving there, the husband died as the result of an operation, leaving her disconsolate and ready for suicide. Then, when nothing else could console her, she found the gospel a reality as the only power able to uphold the perishing. She felt sorry then that all arrangements had been made for the moving, but she and her mother left for the distant new home, though with misgivings on her part.

Having an urgent need to go North for the sake of renewing our passport, we decided to make a detour and visit some of the people who had been receiving our tracts. We visited this lady, also, just the day after she had moved into her new home, and found her more disconsolate than ever. Everything there reminded her of her departed loved

one, who had made all the plans with her, and, to add to her burden, her mother, instead of encouraging her, was constantly nagging. It was providential that we could call and help her and keep her from taking some desperate step, of which she freely talked. How much sorrow could be healed if souls were willing to let the light of God's grace into their hearts!

Proceeding on our way, we called at various places, where we rejoiced to hear of the blessing the tracts were bringing into the lives of many in that section of the country. The correspondence with one family, especially, led us to make a special effort to give them more light by means of personal contact. We arrived unannounced after dark, unknown except through the correspondence previously mentioned. Nevertheless, they were willing to send with us their oldest boy, a lad of twelve years, to invite some of the neighbors for a meeting. That was the most scattered village we had ever seen. It is located in a district where glass beads are made, and it is possible that the homes are scattered far apart in order to preserve the secrets of their manufacture. As it is, some have leaked out to Japan and the competition from that country makes the people suffer greatly because of the re-



MR. AND MRS. CHAS. LUKESH

duced prices, the average person earning but twelve cents a day. As it took some time for us to get around to these homes, the mother became anxious about her boy and started out to hunt us. After calling in various homes, we gathered in one where they, too, had been receiving our tracts, and held an impromptu meeting. The room was full, the attention very good, and, from all evidences, all present were greatly blessed. Some of them were hearing the gospel message for the first time and a number remained to ask many questions, although it was already very late.

The following morning we had a further profitable talk with some young school teachers, who had not come to the meeting the night before. Then we made another visit to the first family. After considerable exposition of God's Word, we had the joy of leading the mother of the twelve-year-old boy, on her knees, to accept and confess Jesus as her Lord and Saviour. The letter received from her since shows that she is going on and growing in grace.

As we covered a considerable strip of country on that occasion, without having time to stop at most of the places, we dropped many tracts by the roadside as we went along. One of these was picked up by a mechanic and this started another blessed connection. He wrote for more tracts, expressing a desire to help to spread them in his vicinity, where Sabbatists were deceiving the people. Because he had been saved from that delusion, he wanted to help others.

Our time is well taken up, dealing with Romanists and infidels of all sorts, as well as Jews. To make it more acute, the war clouds are gathering around us and trenches are being dug in the immediate neighborhood. Preparation for gas and air raids being in order, we do not know what the next day may bring. If not sooner, at least within the next year, the war is surely expected to start. We pray that God may sustain us that we may be able to stand to the very end, that the gospel message may be presented to perishing souls so that none may be able to say he was lost for lack of the message. We trust you will continue to hold us before the throne of grace that, in the expectation of the Lord's soon return, we may be valiant and true, come what may.

"If your heart is not softened, come to Calvary."



THE STETTLER FAMILY

A PEEP INTO OUR HOME

By MRS. FRED STETTLER
(Poland)

I OFTEN wonder if the folks who love our children would love them as much if they knew them. They are just like other children, and oftentimes I believe there are lots of children who are much better than ours. Of course, they are given to the Lord, but we pray that the Lord may give them a new heart.

Ruth told us the other day that she wants to be good, and she wants to love the Lord Jesus. It fills our hearts with joy to hear that and encourages us to keep on praying. How much like the children we are, just along this line! We want to, but we can't, and we all need the help of Jesus, as we told our Ruth.

Christine, the second one, is a good-natured little girl. She is still very much of a baby. She, too, wants to be good and does not want to be behind in her love for Jesus, but she finds it very hard to please Him and be obedient to Mother and Daddy.

Little Hannah is quite a big girl for her age. She loves her mother dearly and nobody can comfort quite so well as "Mutti." She loves her Daddy, too, but whenever there is trouble, no one but "Mutti" will do. She is not bashful, but tells her stories to all who come to us.

I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day (II Tim. 1:12)

From Boston To Albania

By EDWIN E. JACQUES

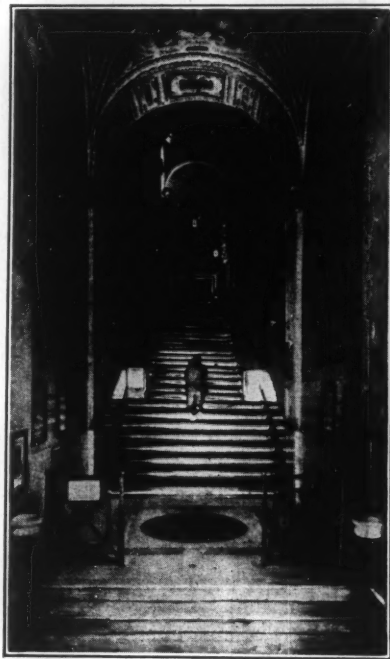
BOSTON harbor faded out of our lives six weeks ago, and it now seems time to voice the thankfulness which has so long been uppermost in our hearts. That was a wonderful year in the homeland. On November 1, 1935, we left Elbasan for America; on November 1, 1936 we left Boston for Albania. Exactly one year, crowded with names and faces and places which we shall long treasure in our brief "Line-a-day" diary! We have come back to Albania confident that many of you are "holding the ropes." Deepened interest in Albania and deepened concern for the salvation of Albanians will inevitably result in more earnest prayer, and we are confident that whereas the Lord has worked here before, He will now do the "exceeding" and "abundant" thing.

We testify again to His faithfulness—this time in meeting our outgoing needs. There was no promise but His, yet during our last week in the U. S. A. the needed amount was sent in, and that without our having once in the year appealed for financial help. Daily here at the Mission we have another living testimony—Arthur and Jean Konrad. Definitely called to Albania, sent out by gifts from here and there, they are uniting with us in evangelizing this otherwise untouched country. How happy we are that they have come!

Our trip across, by the southern route, was milder than we had anticipated. The steamship company certainly lost money on our fares, for appetites were never better. We had good times together, too. You will all agree that it is a rare privilege to accompany "newlyweds" on their honeymoon. Then, too, we fell in with another missionary couple going to Lisbon for language study in preparation for service in Portuguese East Africa. Our six steamer chairs were always together, as we lounged in the sun. Although we didn't go ashore at the Azores, we did have six hours to look over Lisbon with a missionary acquaintance of Arthur's. Imagine my surprise upon meeting another missionary who had recently studied at the same schools as myself and with whom many friends were held in common. Neither did we go ashore at Gib-

raltar, but at Algiers we enjoyed immensely our little taste of Mohammedan North Africa, except—that one of those white-robed Sons of the Prophet "lifted" from the guardianship of little Eddie my brand new umbrella!

After Palermo (Sicily) came Naples. We couldn't resist devoting our one day there to Mt. Vesuvius. Eddie enjoyed the climb—on his daddy's shoulder. But not until we were standing on hot lava, with the odor of scorching rubber heels, the blasting heat of molten lava flowing slowly a yard distant, subterranean rumblings and explosions of steam and sulfurous smoke—not until then were we satisfied that we had really seen Vesuvius. Down on one of the black lava areas on the plain was the ruined Pompeii, which we also visited. We had three days in Rome with the Colosseum, the Catacombs, the Scala Santa and memories of the German monk,



THE HOLY STAIRS (ROME)

Luther, with St. Peter's, the Vatican City and the Roman Forum.

After caring for delayed freight, we went on to Bari, and a very rough night over the Adriatic to Albania. A matter of much prayer was climaxed when our much freight was examined superficially and admitted duty free. After a night in Elbasan, we took the bus all day down through the mountains to Kortcha. Mr. Kennedy, Nikolla Cheno, and a crowd of boys accorded us quite a welcome. A roast duck dinner accompanied Mrs. Kennedy's warm welcome.

The next morning our first duty began—getting settled. Our old quarters were left to the Konrads, and we dispossessed the Kennedys. Then the work began of transforming the school building into two apartments for housekeeping. Partitions were opened up, blackboards taken down, walls whitewashed, water pipes extended to make two kitchens, stoves set up, and stubborn chimneys doctored. Freezing weather made the work more disagreeable. Arthur spent part of Thanksgiving Day in bed with a bad cold. Now shelves, stoves, sinks and closets are in place, and we are almost settled. It is good to be really at home again. Four luxuries grace our home here for the first time: a piano given us by Mrs. Kennedy, a sewing machine from Mother, an upholstered chair which recalls our first home in that New Hampshire parsonage, and a radio with short wave band for American reception. This is a welcome change from that barren Elbasan existence.

After a lifetime given to the Albanian work, Mr. and Mrs. Kennedy have retired from the active work of the Mission. Although Mrs. Kennedy is temporarily keeping the women's prayer meeting, the business and other affairs were turned over on December 2d and the next day they took up their permanent residence on the hill property originally designed as a boys' dormitory. We ask your prayers for all of us during this period of transition, of readjustment and reorganization. Last Tuesday evening we five—Arthur and Jean, Nikolla, and we two—met for our first prayer and conference together. It was quite a contrast with the usual mission staff meeting, for we have no middle-aged director. We are all between 28 and 30 years of age. But the Lord nowhere demands age qualifications—the Pentecost disciples were relatively

young men. And such an ingathering as theirs we want here.

I have begun preaching regularly in Albanian and find not only relative ease in so doing but also great joy. Never again will there be an interrupting interpreter to stand between me and the people. We need now only that the power of God be revealed and the miracle of the new birth repeated. Just yesterday morning a school teacher was urging the need for a strong gospel testimony. This must be the burden of our prayer now—the calling out of men and women redeemed by the Blood of Calvary and ready to face any hostility for Christ's sake, then the establishment here in Kortcha of an evangelical church group.

Another matter for immediate prayer is the beginning of work over in the Mohammedan section of the city. This will mean renting of rooms, but it will enable preaching and Sunday school work among a group whom we scarcely touch now. Pray that an opening may be made into this very difficult field.

Finally, we want you to read the letters Arthur and Jean send to their friends. You will see Albania through the eyes of our newcomers. They will write every two months. Arrangements have been made to print these letters in *THE EUROPEAN HARVEST FIELD*, so they will be available to all. May we strongly urge individuals and missionary societies to get this monthly magazine, full of material for reading and programs. Either send a dollar to Rev. Herbert Hogg, 1213 North Franklin Street, Philadelphia, Pa., or send for a sample copy. The Konrads' letters begin in the next number.

May all the blessings peculiar to the Christian's Christmas be yours.

VICTORY

By JOHN KOVALCHUK
(Carpathian Russia)

WINTER is coming, with its needs of different kinds. The weather here this fall has been very rainy and the rivers are very high, causing much mud and making it very difficult for us to visit our meeting places. We are trying to do all we can. From time to time different hardships and trials arise in our work, but the Lord gives us grace, strength and patience to overcome them.

HISTORY OF THE RUSSIAN BIBLE

Story Of A Century Of Effort To Give The Russian People The Word Of God

We are indebted to our missionary, Mr. Dobrinin, for the historical facts in connection with the long effort to print the Bible in the modern Russian language. The story of the early struggles in this direction will prove enlightening and instructive to those who are interested in the progress of the gospel in Russia.

AT THE time when Luther and Calvin gave to the Western World free access to the Bible, there was also among the Russians a man who, possessing an ardent spirit, strove to give the Russians a Bible in their own language, Doctor Francis Skorina. He printed several Biblical books, the first in Prague, in 1517-19, and then at Vilna, 1525, he issued separately twenty-two books of the Old Testament.

In 1556-1561 the four Gospels were translated from Old Bulgarian (church Slavonic) into South Russian by the Scribe Mickael, son of the Arch-Priest (Protopop) Sanotsky, on an order of the Princess Golshansky. About 1580 the New Testament was printed in pure White Russian language, and in 1568 in Sahludovo, Grodno, was printed the so-called "Teaching Evangel" (Gospel), on the initiative of Gregory Chodkevitch, Hetman of Lithuania.

In 1680 the writer Polotsky published a "Psalter in Rhymes," and three years later the Psalter was translated by Firsoff into the language of the people. A dispute arose, however, and the translation was prohibited by the Patriarch Ioakim.

Peter the Great realized the necessity of translating the Bible into the Russian, and the work was entrusted to Pastor Ernest Gluck (1673-1705), a German from Marienburg. It is supposed that this translation was finished in 1698, but at the siege and taking of Marienburg the translation perished. Gluck was sent to Moscow, and there completed a new translation of the New Testament, but he died in 1705 and his translation disappeared.

A Hundred Years of Hindrances

It was more than a hundred years after Pastor

Gluck's death before the question of Bible translation into modern Russian was again raised. In the year 1810 the British Bible Society began to send their agents to Esthonia and Finland. Pastor Peterson, their representative, was received with expressions of sympathy in Russian Court society.

In 1812 Emperor Alexander I confirmed the project of Prince Golitzin for the establishment of a Bible Society in Petersburg, which was to print the Bible "without note or comment," like the British Society. In January, 1813, the Society was solemnly opened. In the Committee of the Society were Protestant pastors, a Roman Catholic Metropolitan and high Russian Greek Catholic clergy. The President of the Society was Prince Golitzin. It was intended to print the Bible first in Slavonic, and then in other languages.

Making a Splendid Beginning

Pastor Peterson handed over five hundred pounds (\$2500) as a gift from the British Bible Society; the Emperor granted 25,000 roubles and ordered a yearly subsidy of 10,000 roubles. During the year 22,500 copies of the complete Bible were printed and 37,000 copies of the New Testament. In 1816 a complete Bible in Church Slavonic appeared.

Reactionaries Gain Control

By January, 1823, the Bible had been printed by the Russian Bible Society in 41 languages, 184,851 copies, and 315,928 copies of the New Testament. In 1824 Prince Golitzin met with the hostility of some reactionary courtiers and had to resign. The new President reported to the Czar on the "harm of the Bible Society," and on Novem-

ber 7, 1825, the printing of the first part of the Russian Bible was arrested until further order. In April, 1826, Czar Nicholas I ordered the arrest of the work of the Bible Society, and in July of that year the capital of the Society—2,000,000 roubles—was transferred to the Synod of the Greek Catholic Church. The work was then arrested for thirty years with the closing of the Russian Bible Society. The Synod wished to manage the distribution of the Scriptures without interference of private societies.

The Sad Thirty Years

The reaction hindered the spreading of the whole Bible in modern Russian language among the people. Even the New Testament without the Slavonic Text was prohibited. The Russian was not printed and became rare. Especial strictness was shown by the Chief Procurators, Count Protasoff and Aracktscheff.

The Russian champions of the Bible translation into modern Russian still remained, and persisted in spite of the hostility. We are under obligation to the Metropolitan Philaret, Professor Pavsky and Archimandrite Makary for a very good modern version of the Bible. Wonderfully persevering was Professor Pavsky. He translated during twenty years all the books of the Old Testament in his lectures at the Greek Orthodox Academy of Theology. Between 1839 and 1841 these translations were printed by his students, and about 500 copies were distributed. Professor Pavsky suffered hardships for the sake of his translation. The 500 copies were taken and annihilated.

Far in the Altai Mountains there lived the Russian Greek Orthodox missionary, Archimandrite Makary (1792-1847), who worked as an evangelist among the savage people of Siberia. He translated the whole of the Old Testament from the Hebrew original into the Russian. The high church authorities checked him in his activity, and when he tried to have his translation printed he was deported and sent to an isolated monastery.

The third ardent adherent of Bible translation was the Metropolitan Philaret (1783-1867), one of the most prominent spiritual leaders of the Greek Church in the nineteenth century. At the time of the coronation of the Czar Alexander II, he succeeded in making the highest clergy favor the Bible translation. In 1858 the Holy Synod decided

that a modern Russian translation was necessary, not for the churches, but for explanation of the Scriptures. The Emperor confirmed the decision. Four Russian Academies of Theology were occupied with the translation, and by 1862 all the New Testament books were translated and published, forty years after the last previous translation. The text of the New Testament of 1862 remains practically the same to our time.

For the translation of the Bible of that period, Professor Hvolson, a Jew by birth, a high scholar, was chosen as one of the three members from the Academy of Petersburg. Two-thirds of the Old Testament was translated by him, under careful scientific supervision of the Russian Synod. The Metropolitan Gregory, one of the members of the Russian Bible Society, was also one to aid in this work. He handed over to the Committee one copy of Professor Pavsky's translation of 1825.

Russian Synod Edition of the Bible

In 1867 the Synod started to publish the complete Bible in modern Russian. The five books of Moses appeared during the next year, and the work was finished by 1875, the complete Russian Bible appearing the next year, for the first time, edited with the blessing of the Holy Synod.

Thus, fifty years after the closing of the Russian Bible Society, the Russian people received a Bible printed in their own every-day tongue. The work was done with great pains, and without mistakes. But Prince Golitzin, Professor Pavsky, the Metropolitan Philaret, the Archimandrite Makary and others did not live to see their ambition and desires realized.

The year 1876 was a bright time for Russian civilization. The translation remains the standard version up to the present time. The minuteness of the work is equal to the best translations in other Western languages. And more than that, in some passages the modern Russian translation of the Bible is more exact and more expressive than that in other Western languages.

A New Edition Prohibited

A Russian Bible containing only the canonical books (all previous translations contained also the uncanonical books) was for the first time printed by the British Bible Society in 1882, but this edition

was prohibited soon afterwards. In 1907 the canonical books were printed again in the Synod version. This edition was also prohibited.

Failure of Foreign Translation and Editions

The British Bible Society edited the Russian Bible in 1907 with many mistakes. (Our missionary, Alexander Dobrinin, accidentally found in this edition 41 mistakes.) A very expensive edition of the Russian New Testament was issued by the British Bible Society in 1918, and it was full of mistakes, with confusions and omissions.

Although the above-mentioned Russian standard translation of the Bible was perfect, the British Bible Society made their own Russian translation of the Bible and published it. This Bible is known as the "Vienna Edition." But this edition with different version is not liked at all, either by the Russian Greek Orthodox people or by Russian evangelical Protestants.

It is interesting to note that when the Judson Press of Philadelphia (American Baptists) undertook its own edition of the Russian Bible, they just photographed the Bible of the Russian Synod with uncanonical books. It is an unsettled puzzle that even in this photographic copy there is an important misprint. In this edition in I Peter 3:3 we Russians read: "But let it be wearing of gold or of putting on of apparel."

Summary

The Scriptures were used all the time in the Greek (Russian) Orthodox Church. But the Bible was known to the people in the Old Church Slavonic language, a very solemn one, different from the secular language. This is still used in the Russian Orthodox churches, but, nevertheless, the common people are not quite familiar with it. Even in the Old Slavonic language the Bible was printed in separate books.

Efforts were made by the clergy of the Russian Greek Orthodox Church to give Russians the whole Bible in modern Russian language, which may be understood by all Russian-speaking people, and they eventually succeeded. The modern Russian translation and publishing was started and perfectly completed by the highly educated Russian clergy of the Greek Orthodox Church.

The Synodic translation and the Synodic editions

of the Russian Bible remain as the standards. The foreign translation and foreign editions of the Russian Bible were and are unsuccessful. God blessedly used the old Greek Orthodox Church in Russia to give Russians their best Bible.

EDITORIAL NOTICE

Russians are now the poorest people in Europe, so far as a good, convenient edition of the Bible is concerned. The Synod of the Greek Orthodox Church in Russia was destroyed by the Bolsheviks. With the end of the Synod, its many fine editions of the Scriptures were also stopped. Russians now have only three editions of their Bible:

1. "Vienna Edition" of the British Bible Society, which is not popular among Russians. This book is not portable.
2. Edition of the Judson Press. Not portable.
3. Edition of the British Bible Society. Portable. Small, blurred, almost unintelligible print.

These are the only editions of the Bible that the Russians have.

The British edition is mostly used by the Russian evangelicals, because it is the only portable one. There are many Russian believers who love to always carry with them their own personal copy of the Bible, and it is difficult to read the Russian Bible in the British edition, even for young and healthy people. Aged people and those with weak eyes cannot use the British edition. The "Vienna Edition" and the Judson Press edition are heavy and large and hard to carry around.

Our brother, Alexander Dobrinin, who specializes on fine Christian publications for his Russian people, is burning with eager desire to procure for Russians, sometime, a good, portable Bible that is convenient to carry and clear to read. For several years Brother Dobrinin has shared this dream of his with us. He told us that if he could only interest some good people, with means, in publishing good, portable Bibles for the Russian people, who have been tragically broken by the Revolution, he would be the happiest man in the world. Concretely, his plan would be:

1. To publish the Russian Synod standard translation.
2. To edit with utmost accuracy, with the help of the best educated Russian experts.
3. To print on paper of fine quality.

4. To make a portable book.
5. To use the clearest kind of type.

In order to start this much-needed enterprise, we ought to have \$2,000.00. Lord, send us this money through Thy faithful stewards!

RAISING ONE'S EBENEZER

By JOAN COSTI (Roumania)

MAY the joy and peace of God be with you all, my beloved brethren in the Lord!

It is with a thankful heart that I write you these few lines, thankful to Christ my Saviour that He saw fit to take a poor unworthy sinner like myself and entrust me with the preaching of His Holy Word to needy sinners in this land. I thank the Lord also for the love gifts that He has sent me! through your hands. He will repay you (Ruth 2: 12). I pray that the Lord will give us health and strength to continue working for many years in His vineyard, if Jesus tarries. "The harvest truly is plenteous, but the labourers are few."

With the help of God we are coming once more to the end of another year. I have so much for which to thank God—life, health, strength, and opportunity to work for Him. I thank Him, too, for the support sent me throughout the year 1936. May the Lord reward the senders!

We now await the happy Christmas time. The holiday season gives us many opportunities for service, and this year I long to be able to do more

than ever. I believe the Lord Jesus is near and I long to see more souls enter the fold.

The last few months it has not been easy to work for Jesus in this land. Many of our meetings are suffering and some have been closed—the authorities are very much against us—but *He is able*, and I hope, if I am spared, to be able to accomplish more during 1937 than I was able to do in 1936.

In the month of August our home was blessed with a gift from God, twin boys. They are both healthy and well. We are now the proud parents of nine children, and how we do thank God for them! Greetings from myself and family. We wish you all a very blessed New Year, in the Name of the Lord (Phil. 4: 20-23).

GRATITUDE AND GREETINGS

By A. PRZEORSKI

(Poland)

I RECEIVED your letter, and send signed voucher with hearty thanks for the means received. Two weeks ago we received into fellowship three persons who were converted as a result of the summer's work. A few more are waiting for this same opportunity.

We are now preaching the Word of God in two places. Through the efforts of a small group of believers, we are able to rent a room in the center of the city, a more accessible place, for two meetings a week. We pray that the Lord may send an awakening.

I send hearty Christian greetings and best wishes for the Lord's blessing during the coming New Year.

BELIEVING IN HIM

"Will you put it down in black and white what I am to believe?" wrote a lady to Dr. Robert Howie. "I have been told of many different texts; and they are so many that I am bewildered. Please tell me one text and I will try to believe it." The answer came.

"It is not any one text, nor any number of texts that save, any more than the man who fled to the City of Refuge was saved by reading the directions on the finger-posts. It is by believing on the person and work of the Lord Jesus that we are brought into life, and, once born again, are kept in that life."



THE COSTI FAMILY

In Poland

BY FRANK A. MCGAW

"The steps of a good man are ordered by the Lord: and he delighteth in his way" (Psa. 37: 23).

WILL R. NEWELL said to me years ago in Moody's: "McGaw, God has a perfect plan for your life." At first, as I remembered my many blunders, I was disposed to question the statement, but, as I meditated and prayed over it and recalled the Scriptures, I became fully convinced of the great truth. And I am in Poland, glad and contented today, because God ordered my steps this way.

While I was yet in America, a friend said to me: "Since you have such a love for the Jews and great numbers of them are flocking back to that land, why not go to Palestine?" I replied, "Because God is calling me to Poland." It would be fine to go to Palestine—it would be romantic. Who would not be glad to go to the Holy Land? But over and over it comes to me as a sweet assurance from God that I am here because God has sent me here.

I am wondering, however, how it has come about that Palestine, with possibly only about one-tenth of the number of Jews, has, if I am rightly informed, ten times as many workers as Poland. I am told that Poland has four million Jews and only about forty workers seeking to evangelize them. I am wondering why!

Dear reader, will you not join us in praying the Lord of the harvest to send forth laborers into His harvest? He gives us two commands—to look on the fields white to the harvest, and then to pray for laborers. If we do what He commands us to do, then He will do what He promises to do.

The four agencies in Warsaw have a monthly fellowship meeting. There were about twenty-five at the December meeting. Prof. V. Martzinkovski, whose letter on Russia appears in the September number of THE EUROPEAN HARVEST FIELD, was present. He has recently come from Palestine and he gave some interesting facts about the situation there. I asked his wife, who speaks English, about the Jews of that country. She says the Jews there are friendly to the missionaries, but possibly not as hungry for the gospel as the Jews in Europe.

One man, however, made the following statement to her: "Our hands are full—we are all very busy—but our hearts are empty." Busy rebuilding the Land, in which they have a right to live, but alas, building without the chief corner stone! "Except the Lord build the house, they labour in vain that build it" (Psa. 127: 1). Professor Martzinkovski stated the rumor is current that every piece of the restored temple is already prepared and that very soon the Mosque of Omar on the site of Solomon's Temple will be torn down and that then these blocks will be shipped in and the new temple speedily erected. Ezekiel plainly foretells of the restored temple, but it will not be until there is a restored people to worship in it. May God hasten the day!

Under the auspices of this monthly fellowship meeting on the first Friday of each month is the testimony meeting to the Jews, held on the Saturday night following. This testimony meeting, they tell me, is a new feature, but it is intensely interesting to me. I believe I described in a former letter the November meeting, where fully one hundred Jewish men listened for two hours to the personal testimonies of converted Jews and Gentiles as to the saving power of Jesus Christ and what He is able to do for the sinner.

At this December meeting there were not quite so many, but I believe there were from sixty to seventy-five Jewish men, and they listened quietly until 10.30. Prof. Martzinkovski spoke at this meeting. Upon inquiry, I learned that it was a thoroughly evangelistic message. Toward the end of his address, he took his passport out of his pocket. I wondered why, but presently he took up his New Testament in the other hand, and then I knew. I had gone through the process of securing my passport, and every time I make a move I have to produce my passport and sign some more papers! I would be in bad shape if I did not have a passport into Poland. As a passport enables you to pass safely from one country to another here on earth, so the New Testament, or rather the invitation it gives,

telling the conditions of entering and abiding in that heavenly country, is our passport to heaven. One more appeal to the dear Israelites! Dear reader, pray that the seed sown in these testimony meetings may bear fruit in many Jewish hearts!

And you, dear praying ones, will you not mark it down on your calendars that this Fellowship, a meeting of the four groups working among the Jews of Warsaw, comes on the first Friday of each month at 3.00 P. M. Then, the next evening, Saturday, at 7.30, is the testimony meeting. If you could sit with me and see the faces of 80 to 100 Jews listening to these testimonies, you surely would be moved to earnest prayer.

Miss Christoffersen and I are earnestly praying for ten new workers for Poland among the Jews in the next year. One Scripture on which we are basing our faith is Matt. 18: 19: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." We are heartily, and I believe entirely in the Spirit, united and agreed on this request. Here in Warsaw are four small missions working among almost 400,000 Jews, about 100,000 for each small mission. Then, in Poland, outside of Warsaw, are over 3,000,000 Jews, and not very many missions in these many large and small towns. One city, with a population of Jews and Catholics, is 65 per cent Jewish!

"The harvest truly is plenteous, but the labourers are few." His command is binding on us to pray for labourers for these wide, white fields. Dear ones, I believe that He who bids us pray also stands ready to answer such a prayer. Ten new workers for this great company of needy souls! We are asking for efficient, willing workers—not hirelings—people of faith who can go out trusting God alone for support. We are also depending on Him for the finances, just as I trusted Him and was not disappointed. Does this almost take your breath? Is it too big a job for the Lord? No, not for HIM! It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4: 6).

AN APPRECIATION OF MR. MARTZINKOVSKI

BY ONE OF OUR READERS

I HAVE known Professor Martzinkovski since my childhood. He was my uncle's closest



MR. AND MRS. MARTZINKOVSKI

fellow-worker in the Student work and a close friend, too. He is a wonderfully radiant Christian and an extremely gifted and witty man, one who is a true soldier of Jesus Christ. He has a keen mind and a truly Russian one, going to the depth of questions and understanding the difficulties and problems of heart, mind, and spirit. His courage is an outstanding characteristic. In that, also, he is truly Russian, for a Russian will stand heart and soul for a deep conviction. Vladimir Philemonovitch Martzinkovski loves His Lord to the uttermost and has risked all for Him. He is so Spirit-filled, and yet so very human. He loves children, too, and comes so close to people, knowing how to lead them to the One who is the Source of all life, joy, strength and comfort.

He was deeply attached to his mother, who died in Moscow several years ago. He knew that his choosing Christ, or rather his following Christ all the way, would mean separation from his beloved mother—separation, because his service for Christ brought him either to prison or to exile. His mother was a deeply believing woman and encouraged him in that spirit. Later, he met and married a young German girl in Palestine and he is extremely happy with her. When they are not traveling in Europe for the sake of holding meetings and giving lectures, they make their home on Mount Carmel.

"Hem the day with prayer, and it will be less likely to ravel out before night."

"Hitherto Hath The Lord Helped Us"

By FRED STETTLER (Poland)

FIRST of all, we should like again to extend the season's best wishes, as we approach the closing days of this old year. Irresistibly the days move on to be no more. How wonderful to know that between the times that be and the times that are to come, "Thou art the same, and Thy years shall have no end" (Psa. 102: 27). What a comfort and encouragement it is to know that in the midst of "overturning" and shaking, "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will" (Prov. 21: 1).

We do thank the Lord that we were able to continue the work during the whole year, visiting 41 different towns and villages and giving an average of 22 messages a month. On the wheel we traveled 1000 miles or more. How much struggle, prayer, preparation love, joy, and strenuous work are wrapped up in these figures, only the Lord knows. We were called upon to hold children's services, lead young people's meetings, hold series of evangelistic meetings, and teach the churches everywhere along the lines of a consistent Christian life and walk. We were joyful with the merry, joining them in wedlock; we sorrowed with the mourning and those who were bereft of their loved ones. We dedicated buildings and prayer houses for the service of the Lord, as well as cemeteries for those who have gone on to be with the Lord. You must remember that a believer is ostracized by the state churches after becoming a member of one of our assemblies. They are not even given a place in the cemetery. Just a few weeks ago, a little child died in the home of one of our believers and, as the local pastors refused burial in the cemetery, it had to be buried across the fence, with police orders and protection. Thus, we are everywhere pressed to build our own cemeteries.

We accompanied men and women to the open rivers and ponds for baptism. We were also privileged to be on the ordaining council, and a number of men in whom we have full confidence and who have already been laboring for some years have been sent forth to serve the Lord with gladness. Here and there we held weeks of prayer and Bible

study for ministers and Christian workers and churches. What a joy to find folks who come up to you with beaming faces and say, "Don't you know me?" It often happens that we do not remember them, and then they say, "Why, do you not remember preaching and evangelizing here and there? I was saved there, bless God!" We are greatly encouraged over many such testimonies. It is the fruit of years of toil and effort, for which HE gave the increase. After nearly five years of absence, I recently visited a town and attended the funeral of one who was saved five years ago while we labored there. She left a radiant testimony and the people said she was the soul of the whole work there.

Our monthly magazine has come regularly from the press and has been sent out into sixteen different countries of the world. Many of its articles have been translated into French, Polish, Russian, Roumanian, etc. Only recently a brother wrote me that he had printed several editions of some of the translations in Roumania. Praise God that His Word is not bound! May it be heard and read and understood and obeyed around the whole globe!

Oh, how often it hurts us to know that so much good literature is being treated so lightly! How we could use it in these large countries of the East, with their teeming millions of Russian Orthodox and Roman Catholics! We were able to use within the past year about 300 pounds of used Christian literature which had been sent to us by various individuals in Switzerland and Germany. "Little is much when God is in it," and how often He uses a leaflet, a magazine, etc., to the salvation of souls! For the Russians we were able to publish only 3000 copies of a 36-page booklet; for the Poles, 5000 copies of an excellent and timely pamphlet of 28 pages; for the Jews, 3000 copies of a Yiddish 16-page tract could be published. As in previous years, 7500 Berean booklets in Russian, Polish, and German were printed by the courtesy of the Swiss General Secretary. The Scripture Gift Mission, London, supplied us regularly with thousands of gospel portions in the various languages for free distribution. Is this not His will, "who will have

all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2: 4)?

Out of this literature work, whole meetings have been built up. Only recently a Jewish man, a teacher of Hebrew, visited us at night, like his famous predecessor, Nicodemus. He usually begs us not to let any man of his own kin know about it and even if we should happen to meet him on the street he wants us to act as though we do not know him. Of literature, however, he cannot get enough and I suppose he has had almost every pamphlet and leaflet in Yiddish or Hebrew that we could get hold of. He usually visits us when other people think it is time to go to bed. Thus, His Word is being sown, in season and out of season, to Jew and Gentile, without discrimination of race or ideas.

Although we have only a very limited number of good books, yet, through years of accumulation, a small library containing 1000 or more good books and pamphlets has been built up. They are not dead or frozen assets. An ever-increasing stream of visitors from far and wide read these good Christian books, and many a wonderful contact with unbelievers has been made. We know that our main business is sowing, and God gives here and there wonderful openings into the hearts of those who are willing to take up their cross and follow Him. A number of Christian young men have made use of the library regularly and have eventually become some of our best Sunday school teachers, some of them preparing for full-time service.

Our home has through all the years been a refuge of hospitality. Often we have entertained so many guests that "yours truly" was obliged to sleep on the floor. Believers and seekers after God are always welcome and, together with the physical meal, get the Word of God three times a day. The heaviest part of this work rests on Mrs. Stettler. Regularly every Sunday evening and sometimes during the week, she has hours of Bible study, prayer, and song with the many servant girls of the city. This keeps them off the streets and presents to them the message of salvation. The Polish press reports that 60 per cent of the servant girls live immoral lives. We are not able to confirm this report, but we have often been impressed with the great necessity of reaching them. The Lord has given us much joy in this work, in which there seems to be more outward success than in some of the churches.

As to our physical well-being, we may say that we have been sick now and then, but just now we are all fairly well and trust our blessed Lord to further sustain us, both spiritually and physically, so that the work which He has entrusted to us may prosper.

We would like those who pray for us to constantly remember the great need of a place for a Bible school. Pray, too, that the work in Poland may become indigenous and may further enjoy the freedom which it has had up to the present time. There are many signs which point toward strict governmental control in the future. This might mean that all work will have to be done not as Scripture would have it done but as the modern dictators see best. Continue to pray for us, beloved friends, and may the Lord bless and keep you all faithful unto the end! We thank God upon every remembrance of you and your ministry of love and fellowship in the furtherance of the gospel.

IN AUSTRIA

By Miss E. H. STEYER

YOUR letter reached me while I was in Graz, another large city of Austria, where we have a post and a missionary in charge. I was there for three weeks, visiting people and doing personal work, also inviting the people to the evangelistic meetings which Pastor Monsky held there for ten days. I found more open doors there and a better reception than I usually do in Wien. The Lord was present during the meetings and we could feel that friends were praying for us. I had sent a prayer request to the Moody Church and I am very glad I did so. How wonderful it is to know we can depend upon so many praying Christians in the Moody Church alone! We surely do need prayer! As soon as I can, I shall send an article telling more about the time spent in Graz.

ENJOYING GOD'S WORD

It is a common temptation of Satan to make us give up the reading of the Word and prayer when our enjoyment is gone, as if it were of no use to read the Scriptures when we do not enjoy them. In order to enjoy the Word, we ought to continue to read it. The less we read the Word of God, the less we desire to read it.—George Muller.

A Plea For The Pomaks

Samokov, Bulgaria
December 12, 1936.

DEAR BROTHER HOGG:

As president and secretary of the Bulgarian Evangelical Alliance, we want to send you a few words regarding Brother Konstantine Marvakoff, who is laboring for the Lord among the Pomaks under the auspices and support of the American-European Fellowship.

If there is any forlorn people on the European continent, the Pomaks are that by preeminence. This is due to two reasons:

1. As Mohammedans they are "the darkest Europe," blind because of ignorance. Blindness, superstition, and spiritual darkness are the chains that hold this people down—intellectually, socially, and spiritually. We must bear also in mind that centuries have heaped layer upon layer of rigorous superstitions and abject ignorance, so much so that the Christian Testimony to Pomaks becomes an exceedingly arduous and trying work. And yet Brother Marvakoff holds up the banner of Christ, scatters seeds of kindness, gives his testimony to the

redeeming power of our Saviour, and leaves the rest to the Lord. The hard, rocky soil would discourage the ordinary man, but not Brother Marvakoff. In comparison with other missions in our country, the work among the Pomaks is giving better promise and results than most of the others. Brother Marvakoff is steady, persevering, and faithful to the Lord and the Pomaks.

2. Being of another religion, and that an unpopular one, former Bulgarians, now professing Mohammedanism not by conversion but by coercion, and living in obscure corners of the country, can be called a man-forsaken people. The efforts of the Ministry of Public Instruction to give them elementary education are met with sad disappointments. Anybody who would accept the position of teacher in Pomakdom is a hero. They even have superstitions against education. There are some rare, single exceptions, but the rule is that superstition and suspicion reign supreme among them.

The purpose of this letter is to give you an idea of the conditions under which Brother Marvakoff is working. If he were not there, that whole dis-



GROUP OF POMAKS

trict of mixed Pomaks, Gypsies, Greeks, Jews, Bulgarians, etc., would be left without a single ray of light from the Son of Light, the Son of God.

A word about the support of the brother. The district is mountainous, there is no railway nearby, the soil is poor, and living is very expensive. Of course, we know how you support your workers, but, in comparison, this brother deserves better support than many others. Living expenses are higher among the Pomaks than in the capital or the larger cities in the country. He has no other income. Can anything more be done for his support?

Hoping you may have the best of God's blessings at home and abroad, we are

Yours in His service,

D. N. FURNAJIEFF.

S. I. GRADINOROFF.

SOWING THE SEED

By K. MARVAKOFF

(Bulgaria)

THE evangelical work among the Pomaks in Bulgaria reminds me of the Parable of the Sower. I do thank my Lord and Saviour that He has given me strength, encouragement, and patience, during the period of seed sowing, to sow the seed and give them the Good News, in the hope that it will grow and bring forth fruit in the future.

My work at present is to visit the Pomaks, talking with them and distributing literature, which they can read at home. When any of the Pomaks desires a whole New Testament and asks me for one, I give it as a present, on condition that they promise to read it at home. I have found some such and have given four whole Bibles and twenty New Testaments. I do not count the leaflets which I give when I visit them. These come in very handy, for I open up conversation with the Pomaks by referring to these leaflets which I have in my hand. Then they come and gather around me. It is strange how they will listen and yet not understand. Their carnal mind is not changed and, therefore, is darkened. The words that were spoken by Isaiah the prophet in chapter 44, verse 18, are fulfilled among the Pomaks; "They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand."



K. MARVAKOFF

The work among the Pomaks looks very difficult, but my hope is in the Lord. God himself knows how and when to turn the hard hearts of these Pomaks unto Himself. "With God all things are possible." His servants should give Him all the glory and serve Him faithfully. So, by His grace, I will continue with this hard work of giving the gospel to the Pomaks, trusting Him for the needed strength.

Hearty greetings to all the brethren and those who are helping in the work of evangelization among the Pomaks of Bulgaria. I will close with the Word of God as found in I Peter 5:7: "Casting all your care upon him; for he careth for you."

The Holy Spirit brings home to consciousness and insight the "sober certainty" of the promises of the Word—that Word through which, above all other means, He speaks.—Bishop Handley Moule.

Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord (Psalm 27:14).

Faithful Itinerant Ministry

By JAN WLADYSIUK (Poland)

ABOUT the end of January, 1936, we began to hold gospel meetings in different homes in Bereza Kartuska. Thus we had access to those people who, for fear of the priests, would not attend the meetings in the gospel hall. About the same time we began to hold gospel meetings in one of the villages of Kosow county. The people there led an immoral life, in spite of the fact that they were very religious. When they began to attend our meetings and some of them had accepted the Lord, the Russian Orthodox priest came and began to hold mass services in the homes nearly every night, in order to keep the people away from our meetings. But his attempts were in vain. Instead of attending mass, the people came to our gospel meetings. Among those who accepted the Lord was a man sixty-seven years old. He told us that he had had a Russian New Testament for forty years and that he loved to read the Word of God but that he could not understand it. He said that when he came to our meeting and heard the preaching of the gospel, he found that for which his soul had been longing for years. Now he and his wife and other members of his family come to our meetings regularly. Praise the Lord!

In May, by the grace of God, I made a missionary journey in Polesie state. First I visited the town of Dywyn. Though I had great difficulty in riding my bicycle through the quicksand in order to reach this place, yet when we got there the Lord gave us a very blessed meeting. The believers were greatly encouraged and strengthened in their spiritual life. Then I went to Powit. While I was speaking in the meeting there, a woman came forward and said, "Sirs, what must I do to be saved?" At once I changed my theme and began to explain to her from the Word of God the simple way of salvation. Then we knelt in prayer and she gave herself to the Lord.

From Powit I went to Lelikow, where we had a good meeting. I also had a special meeting with the Jews there. They were greatly interested in hearing the gospel of their Messiah. I met a Ukrainian Lutheran man there who was impregnated with a

political and revolutionary spirit. When I began to talk with him about Christ and the Kingdom of God, he was quite surprised that our views were altogether different from his. Having learned that we were holding to the true teaching of Christ, he became quite interested and promised to attend the gospel meetings in Lelikow. I also had quite a good talk there with a Roman Catholic woman, the wife of a policeman. She loves the Word of God, but her husband opposes her. We should pray for her.

On the fifth of July, eleven souls were baptized at Bereza Kartuska. Hundreds of people from Bereza Kartuska and the surrounding villages came to the river and witnessed the baptismal service. After singing gospel hymns and offering prayer, followed by a message on the way of salvation and the meaning of baptism, the eleven candidates came into the river and were baptized. In reply to the words, "Do you believe in the Lord Jesus Christ as your personal Saviour?" some of them said, in a loud voice, "I do believe, and I wish all those who stand on the banks of the river would likewise believe and accept the Lord." Such confession of faith and testimony for Christ at the time of burial in the water, quieted those who had begun to laugh and made a deep impression on the people.

Among those baptized was a young man by the name of Peter Wolk (Wolf). He is now no longer a wolf, but a sheep in Christ's fold. He began to attend the gospel meetings in 1931 and became quite interested in the Word of God. Unfortunately, the Russellites came to his village and one of the members of our church became entangled in their teaching. This man drew young Peter into Russellism with him. The man afterwards found out that Russellism was not Scriptural and he began again to attend our church. He made an oath to the Lord, however, that until the young man to whom he had been a stumbling block should accept Christ and be baptized, he could not count himself worthy to ask the church to restore him to church membership. Now his prayers were answered—Peter had accepted Christ and was being

baptized. It was a very touching scene, after we returned from the river, when this man came forward in our church service and confessed his sin and asked to be restored to church membership. The whole audience knelt down and, with contrite hearts, prayed unto the Lord, who abundantly blessed us all.

On September 6th, I was called to Povici to hold evangelistic meetings. In spite of rain and muddy roads, the brethren had gathered there from different places. Just before the meeting started, a delegation from the Russian Orthodox church came and invited us to come to their church and have a debate with a defender of their faith, who had been sent there by the Pinsk consistory. The Russian Orthodox priests had heard that we were going to hold evangelistic meetings there, so they sent a special missionary to disturb them. I went out to these men and told them that our lives were too short, and there were so many villages and towns where the gospel of Jesus Christ had not yet been preached, that we had no time to waste in disputes, but we must rather preach and glorify our Lord. The men then returned to their own church.

When we started our meeting, the crowd was so large that there was not room enough for them in the hall. Quite a number of them stood outside and, through the open doors and windows, listened with great reverence to the Word of God. At the close of the meeting, four souls came forward and gave themselves to the Lord. After the close of the meeting, I talked with those men who had invited us to have a debate. They were very glad that we had not accepted their offer, for it gave them an opportunity to attend our meeting and have the Word of God unfolded to them. They asked us to hold more such evangelistic meetings and tell them more about the gospel and the kingdom of Christ. This holding of evangelistic meetings and conferences in different districts and churches is very important, for in this way the faith of the believers is strengthened and new souls are won to Christ.

On September 20, 1936, we had a very blessed evangelistic conference in a town near Bereza Kartuska. The people came to this conference from four different counties. We started the meeting at nine o'clock in the morning, and the power of the Spirit was felt in great measure. At noon we went

to the river, where a great crowd of people were waiting for us. After singing a few gospel hymns and preaching about the way of salvation and the meaning of baptism, twelve souls entered the water, one by one, and were baptized. After returning from the baptismal service, we again had preaching and communion service, at which time seven souls gave themselves unto the Lord.

The following day, being a market day, we went to the town of Bereza Kartuska and held meetings there. At nine o'clock in the morning our gospel hall in Bereza Kartuska was filled with people. One after the other, many brethren testified of their Lord and Redeemer. I then gave a message, after which eleven souls came forward and confessed their sins, giving themselves to the Lord. I thank the Lord that in my weakness He has manifested His power, for His own glory. Please pray for me.

REASONS FOR THANKSGIVING

By REV. P. B. KENNEDY

(Albania)

MANY thoughts crowd into our minds on this glad American day. How our hearts respond to the varied times we have conducted this service with our friends there, and almost always a union service of different denominations, emphasizing those great gospel truths and causes for thanksgiving in which we agree. Today we are very happy here in Albania, for, instead of meeting with Americans in America, the four dear American missionaries have come to us! How grateful we are that Mr. and Mrs. Jacques and Mr. and Mrs. Konrad have reached us safely! While some of their boxes are delayed on the way, they are here—four consecrated, well-trained workers—and “we thank God and take courage.”

We had good services last Sunday. Mr. Cheno gave an exposition of Scripture, and Messrs. Jacques and Konrad gave a word of greeting, to which I gladly responded. In the afternoon we had a very helpful village meeting in a Mohammedan village, Messrs. Jacques and Konrad going with us. Together we called at a Mohammedan monastery on our way home, where we distributed some Scriptural literature.

Mrs. Kennedy and I are now retiring from the

active responsibilities of this mission work. At present we are all having our meals together, under Mrs. Kennedy's direction, until the house is renovated and arranged to meet the requirements of the two families. You can picture us all prayerfully and hopefully enjoying our Thanksgiving turkey dinner together, our hearts ever singing, "Praise God from whom all blessings flow." We are moving up on the hill for the immediate future, where possibly some occasional gifts from our friends will help us support ourselves, while we hold ourselves open to any service the Holy Spirit may guide our young colleagues to suggest, and when we do return to America we shall hope to go on with our deputation work and follow providential indications.

The prospects are bright and hopeful. While educational work is definitely set aside, the evangelistic work is to be emphasized. Let us thank God that, little by little, the entire Bible may be printed in the Albanian language. At present we have at least the New Testament and some five or six books of the Old Testament. There are more helps now in studying the language, and the automobile makes communication rapid and fairly comfortable.

Surely this is the day of Albania's salvation. It behooves us all to back up these young workers with our united prayers and gifts and to encourage others to join us. Let us all show our thanksgiving by doing this for Jesus as a "thank offering."

NEWS FROM RUSSIA'S FRONTIER

By IVAN MORIAKOFF
(Estonia)

SOME years ago, there were a few evangelical believers scattered here and there in the villages near my home; now our work has been so prospered by the Lord that there are many places in our vicinity with scores of new converts. There are many who have come out of the darkness of this world and have entered into the kingdom of light through our Saviour, Jesus Christ. These are very definite conversions, and there are many others who are listening eagerly to our preaching and seeking the truth.

I am not the only one carrying on Christian work here, but the Lord permitted our dear old Brother Mosherenok and me to be the first to enlighten our district with the gospel. We may say

that the whole population in this Russian place has been prepared by our preaching for the kingdom of God. They have heard the glad tidings proclaimed by us and some have accepted salvation.

After the World War and the Revolution, the Russian peasantry, particularly in this district, became wild, and we had many disturbances in our meetings, but the people have now become quiet. The Greek Orthodox clergy, it seems, have become reconciled to our work.

Our evangelical activity is being carried on in a very quiet way—we do not like religious noise. We try to keep in good Christian fellowship with believers of every kind, both nearby and far away. Especially do I keep in close brotherly relationship with the believers in Reval, the capital of Estonia. We are attacked here by many preachers of false doctrine, who come from abroad and take advantage of the field which has been prepared for the gospel.

My health is not very good. I am frequently sick, but I continue my evangelistic work. My little farm lies so close to the Russian frontier that I look over into Red Russia every day and meditate on the condition of my poor people, captured by the Bolsheviks. Your generous material help for my missionary work is deeply appreciated.

"WHERE WILL I SPEND CHRISTMAS?"

By MISS T. CHRISTOFFERSEN
(Poland)

"Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's (Rom. 14: 8).

THERE are some moments in a missionary's life which are written upon the heart and memory, never to be forgotten because of what God has put into them. The blessings connected with one of my late experiences make me want to share it with you.

This last year I became well acquainted with a young Hebrew Christian named Heinrich. A heavenly light and purity shone from his face and he stands out as one of the finest young men I have ever met. He was saved about four years ago and always confessed his Lord before all men. Even though he lost his home and never was able to see his mother, he counted all things but dross and

followed the Lord. God honored him and, even at this hour in Poland, he had good work and was able to support himself.

A longing came into his heart to serve the Lord among his own people, and it was my privilege to have a share in arranging for him to go to a training school here in Poland. Preparations had been made for him to go this coming year. On the day when this was settled, we had prayer together. With deep humility and childlike trust, he promised the Lord that, by His grace and power, he would be true always, even unto the end.

Two weeks ago, he was taken seriously ill and brought to a Catholic hospital, where he was operated on for appendicitis. A strange poison permeated his whole system, defying the doctor's skill. He could eat nothing, being scarcely able to drink water, and he quickly faded away. The young deaconess working with me, being a graduate nurse of Poland, could go in and out freely and minister to him. She was with him the last night of his life, coming home in the morning. After she had rested a few hours, we both went to the hospital. As we entered the large room containing forty or fifty beds, with great joy Heinrich said: "Oh, I am so glad you came, for I have to die now! I have no more strength." Then, out of the depths of his heart, he sang alone, in a clear, strong voice, two stanzas with this refrain:

"I am free, I am free,
Jesus died for me."

Deep, deep silence and holy awe filled the ward as dear Heinrich, a poor, dying Jewish boy, gave to a Catholic people his last testimony to the liberty of the Lord Jesus Christ.

Then Heinrich, when he saw that we had the elements, asked that we have a communion service. We phoned to a friend, who came at once. Through the kindness of the Catholic nurses, we were given a small room. Here we gathered around the Lord Himself. So real was His presence that we almost felt Christ had girded Himself to serve us the bread and wine at that moment. With Heinrich singing his praises, we all prayed in Christ's Name, "Thy will be done!" Two hours later Heinrich was at home with Christ. "Blessed are the dead who die in the Lord."

"Where will I spend Christmas?" was one of Heinrich's questions. The Lord Himself answered.

FUNERAL IN ROUMANIA

By Mrs. R. W. Hill

THE past week has been one of varied experiences. We are told to "rejoice with them that do rejoice, and weep with them that weep." On Thursday word was brought to me of the coming wedding of one of our very well beloved brethren in a village not far from here. Scarcely had I spoken the word of congratulation and expressed the joy my heart really felt when in came another brother to tell me of a terrible tragedy that had just occurred in the same village. A little laddie of two summers, the son of believers, had through an accident been burned to death. I went out to the funeral yesterday, and thought you might be interested in hearing about it.

It was one of those glorious fall days that we often read about and for which we are always longing—the air cold and dry and frosty, glorious sunshine, and a good road through a wonderful countryside. Being a clear day, the Carpathian range was in full view. I know you would love this Bucovina—all hills and valleys, with quaint little villages dotted all over the landscape. The village houses are always whitewashed—little white houses set among the green fields. From a distance they are really beautiful, but as you come closer they take on a drab appearance.

I walked out in company with Brother Lukas, one of the workers, and on the way he told me about some of his work among the country folks. Nearing the village, we saw a young man with a stick in his hands, looking our way, his face alight with joy. When we reached him, he said, "Welcome, Tante Hill!" He thought it was my first visit there, whereas, as a matter of fact, I had been there many times in past years, but, being a small boy in an unbelieving family, he, of course, knew nothing about it. He wanted me to know how it was that he came to know Jesus as his personal Saviour. One Sunday, when he was a boy of nine or ten, he was in Siret. Passing our hall, he heard singing and, out of curiosity, he slipped in to have a look around. He told me that, to his utter amazement, he saw me teaching a lot of little boys and girls about a man called Jesus. He stayed to the end of the meeting and then went out and waited until I came out, so that he could have another good look at me. He

(Continued on page 24)

NEWS FROM RUSSIA

(Translated from Russian)

Real Meaning of the New Soviet Constitution

By ONE OF OUR CORRESPONDENTS

FOR half a year, the project of the new Soviet Constitution was discussed in Russia by the population with great expectation of something better under the Reds. Most of the world press (including many religious papers), being interested in supporting by any means the Red regime in Russia, raised the most noisy propaganda, as if liberties of different kinds would be established in Russia by the Communists.

Quite recently, the new constitution was adopted by the Congress of the Soviets in Moscow. After this, Krylenko, the chief official Soviet authority on law, declared:

"The revolutionary dictatorship has been in Russia, is now, and will be the only form of the Soviet government."

Convention of the Godless in Moscow

IN THIS convention, which was held recently, there were quoted some very important figures relating to the religious problem in Soviet Russia. It was officially stated that the harvest in the Soviet agricultural communes last summer was 35 per cent less than it should have been, due to the fact that the peasants attended the church services. Then, the propaganda of the godless was changed. Formerly, they had stated repeatedly that there was no such historic person as Christ. Now they agree that such a person existed, emphasizing the fact that Christ was a carpenter of proletarian descent.

According to the information given by the godless, one per cent of the young men attended church services in 1923, with the same percentage today. As to the young women, their percentage of church attendance is 12 per cent. Of the peasants of middle age, 3 per cent of the men and 26 per cent of the women attend church. As to the old people, their percentage is 14 per cent for the men and 48 per cent for the women. There is no doubt that

the religious tendency of the Russian population, as a matter of fact, is much higher than these figures indicate. The Bolsheviks either are unable to trace it exactly, or deliberately refuse to reveal things as they are.

Religion's Grip on Communists

The Central Committee of the Communist party, having given some orders to their members, stated that many Communists, who are generally obliged to carry on anti-religious propaganda, do not fulfil their duty along this line; and more than that, the Communists observe the church rituals. The command was given that those Communists who are still connected with the churches, would be reported to the party centres.

Persecution of Believers

We have new private information from Russia that more arrests of Christian workers took place not long ago. One of the oldest evangelists has been imprisoned and is suffering much, under indescribable conditions.

Quality of Production

The Soviet state publishing office issued thousands of new note books with a multiplication table on the covers. This was a very official edition. The figures of the Soviet multiplication, by the way, are as follows:

$$6 \times 7 = 72$$

$$6 \times 8 = 78$$

$$9 \times 5 = 43$$

$$3 \times 8 = 18$$

We might consider it merely funny, but it had a tragic result. The personnel of the publishing office were indicted, as well as the personnel of the printing house and the Soviet censor himself.

"To know the Lord Jesus Christ is to make Him known."

FUNERAL IN ROUMANIA

(Continued from page 22)

made the remark to the young chap who was with him, "Look, there is the lady from the outside world who teaches boys like us!" A few years later, he visited the meeting in his own village and was saved. A soul by the wayside, but how precious in His sight!

We at last reached the scene of the tragedy and entered the humble little cottage, which consisted of one small room and a tiny hall. The hall was filled with potatoes. In the room, with its mud floor, was a bed, a table, and a bench. On the table was the home-made coffin, not even painted, and therein lay the charred remains of the little laddie. What could one say to these sorrowing parents, so poor in earthly goods, yet loving their children as we love ours (and this an only child)? I, who have so recently passed through such sorrow, could only extend my sympathy and comfort them with the Word. His ways are perfect—He makes no mistakes.

We had a service out in the yard, where a few believers and friends had gathered, and then went to the cemetery. It was a pathetic little group that marched through that village street, carrying the plain little box, first one brother and then another taking it in his arms. The believers in Roumania do not bury their dead in the general cemetery, but wherever there is a handful of believers they must get their own burying ground, often in an isolated place that is hard to reach, where they "bed their dead," as they say. Remember these sad hearts in prayer.

RUSSIA

The New Draft Constitution juggles with words and mystifies the simple. The right hand gives, the left hand takes away. Freedom of speech for and against religion; freedom of conscience, of public meetings, processions, and demonstrations are granted. But freedom of religious belief may not include freedom of religious practices. The first cannot be controlled; the second can and will be. Duly registered, a congregation may meet in a church, which, however, can be summarily closed by taxing the members beyond their means. By a vote of the local population—easily obtained by intimidat-

tion—a church may be turned into a museum, theatre, or recreation club. Religious belief is legal, but not its propagation. No one under eighteen may receive religious instruction, and only godless instruction is to be freely given up to that age.

Speaking at Moscow in February, Emilian Yaroslavsky, the President of the Society of the Godless, stated his belief that churches still exist in 40,000 villages and that probably half the people of the Soviet are still religious.

—From *World Dominion*.

BOND YET FREE

As Lord of our life, Jesus must be Lord of all that is in our life. Of course, He must be recognized as Lord over all that appears to others and by which they form their judgment of us. Over all outer acts, habits, and words, Jesus must be admittedly and openly Master. And surely over all that is within, He must be Lord. That would be a pitiful hypocrisy which proclaimed Him Lord over the outer life and kept the real life within from His sovereign control.

Thoughts, feelings, tastes, imaginations, longings, ideals, judgments—all these are to be under the rule of Christ. Yet His bondage is perfect liberty and life. He delivers us from the lower slavery to the emancipated life.—*Selected*.

GEORGE MULLER'S PRAYERS

Dr. A. T. Pierson mentions the five grand conditions of prevailing prayer as ever before George Muller's mind:

- (1) Entire dependence upon the merits and mediation of the Lord Jesus Christ, as the only ground of any claim for blessing. John 14: 13, 14; 15:16, etc.
- (2) Separation from all known sin. Ps. 66:18.
- (3) Faith in God's word of promise, as confirmed by His oath. Heb. 11:6; 6:13-20.
- (4) Asking in accordance with His will. Our motives must be godly. I John 5:14-15; James 4:3.
- (5) Importunity in supplication. There must be *waiting on* God and *waiting for* God, as the husbandman has long patience to wait for the harvest. James 5:7; Luke 18:1-8.

Statement of Receipts for December, 1936

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
18288	\$20.00	18327	1.00	18366	1.00	18405	1.00
18289	1.00	18328	2.50	18367	1.00	18406	\$5.00
18290	1.00	18329	2.00	18368	40.00	18407	5.00
18291	30.00	18330	2.00	18369	2.00	18408	1.00
18292	2.00	18331	1.00	18370	1.00	18409	.80
18293	15.00	18332	10.00	18371	5.00	18410	5.00
18294	1.00	18333	2.00	18372	2.00	18411	25.00
18295	1.00	18334	2.00	18373	1.00	18412	40.00
18296	30.00	18335	20.00	18374	20.00	18413	2.00
18297	17.00	18336	1.00	18375	1.00	18414	1.00
18298	10.00	18337	1.00	18376	1.00	18415	1.00
18299	1.00	18338	75.00	18377	5.00	18416	1.00
18300	1.00	18339	5.00	18378	20.00	18417	1.00
18301	.00	18340	10.00	18379	20.00	18418	5.00
18302	2.40	18341	1.00	18380	15.00	18419	20.00
18303	10.00	18342	1.00	18381	2.00	18420	100.00
18304	1.00	18343	45.00	18382	1.00	18421	5.00
18305	25.00	18344	1.00	18383	5.00	18422	10.00
18306	7.50	18345	1.00	18384	2.00	18423	20.00
18307	30.00	18346	7.00	18385	2.00	18424	5.00
18308	2.00	18347	5.00	18386	10.00	18425	1.00
18309	2.00	18348	1.00	18387	1.00	18426	30.45
18310	5.00	18349	50.00	18388	25.00	18427	5.00
18311	100.00	18350	2.00	18389	25.00	18428	5.00
18312	32.00	18351	5.00	18390	5.00	18429	10.00
18313	10.00	18352	1.00	18391	5.00	18430	5.00
18314	5.00	18353	5.00	18392	5.00	18431	10.00
18315	1.00	18354	3.00	18393	3.00	18432	2.00
18316	1.00	18355	10.00	18394	6.25	18433	15.00
18317	2.00	18356	3.00	18395	8.00	18434	5.00
18318	2.00	18357	2.00	18396	1.00	18435	5.00
18319	5.00	18358	40.00	18397	10.00	18436	50.00
18320	1.00	18359	10.00	18398	1.00	18437	30.00
18321	5.00	18360	25.00	18399	66.00	18438	10.00
18322	30.00	18361	1.00	18400	5.00	18439	17.50
18323	1.00	18362	15.00	18401	20.00	18440	1.00
18324	100.00	18363	5.00	18402	1.00	Of this amount \$45.90 is for The Brethren Har- vest Fund.	
18325	7.50	18364	1.15	18403	1.00		
18326	5.00	18365	5.00	18404	2.00		

"WITH CHRIST IN SOVIET RUSSIA"

By V. Ph. Martzinkovski

A Book on Present Day Russia

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